

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

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TERMS.

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DOCTRINAL.

[We commence this week the insertion of a series of original articles now publishing in the *Utica Magazine*, on the nature and design of religious service. The first number will be found below. We do not know when we have seen this subject treated in a more able or candid manner than is to be found in these articles. The writer is evidently the master of his subject—comprehends much in a little and carries demonstration into every position he lays down.]

SERVICE OF GOD. NO. 1.

No subject within the compass of our knowledge claims our attention more justly than religion. Placed as we are here, occupying the station we do, it is natural to inquire whence we came, and what is our final destination—what being gave us birth, and what allegiance we owe him, what kind of service will be acceptable to him and profitable to us?

The first of these queries is easily answered. Whoever marks the various events; the dependencies of cause and effect observable in the whole of nature, will readily admit the existence of some great Original, who gave birth to the whole and established the laws by which it is governed. Hence from him we took our existence, produced by the same Almighty fiat that called nature into being.

The second—our final destination is not so readily ascertained, on this point we have no positive evidence, the whole rests on revelation, and analogical reasoning. The effect may be inferred from a knowledge of the cause. When it is clearly ascertained that Jehovah is the cause of our being, a knowledge of his perfection will enable us to draw a rational conclusion what will be the result of our existence. Strengthening this conclusion by the assertions of inspiration our proof may amount to moral certainty. Admit God is a being of infinite goodness, I naturally infer all his acts must be like himself good. Hence if he confer existence upon any being, that existence must, upon the whole, be a blessing to that being, or God would contradict the first principle of his nature by conferring it. When to this I add the numerous declarations of scripture representing God as desiring, willing, and taking measures to effect the ultimate happiness of all intelligent beings, I have no hesitancy in stating the conclusion, that whatever be the final destiny of man, it will upon the whole, be a happy one.—Thence, the third query naturally presents itself; If God has made us, and destined us to a state of happiness, what allegiance do we owe him? What kind of worship will be acceptable to him, and profitable to us?

With regard to allegiance, we owe him the most unfeigned submission. We owe him ourselves and all we have, and all our powers of body and mind should unite to obey his commands and yield that service his law requires.

This service is the subject we shall now endeavor to ascertain. To this are all other inquiries subservient. A knowledge of our origin and end, the existence and perfections of the being who made us, have no other use than to determine our duty, to ascertain what must be done, and persuade us to its performance.

Having thus in my desultory manner come to my subject, I shall set myself regularly to work in discussing it.

This service I shall call *Religion*, and shall include under the term, not only the actions we are to perform, but also the principles necessary to their production.

I begin with the question, Why is religion necessary, or why are we under any obligation to perform any thing that may properly be called a service to God? But as the answer is too long for this communication I shall reserve it for my next, and close this with subscribing myself,

PHILANTHROPOS.

[TO BE CONTINUED.]

RELIGIOUS.

The reader, if he be not a bigot, will be pleased with the following just and liberal remarks of *Dr. Watts*. They are extracted from some of his works written in the latter part of his life, when, it is known, he relaxed from the rigidity and renounced many of the errors of Calvinism.

ON RELIGIOUS INQUIRY & CHRISTIAN CANDOR.

BY DR. WATTS.

When we have been accustomed all our lives to a particular set of words and ideas, it is pretty hard to persuade ourselves to make any little change in our ideas or words, even though the greatest advantages might be attained by it towards the defence of the gospel; and though it might remove some of the chief embarrassments which attend any particular article of faith. I wish heartily for myself and my friends greater freedom of soul in the humble pursuit of truth.

As to the various particular explications of this doctrine [*The Trinity*] and incidental arguments that attend it, I desire to believe and to write with a humble consciousness of my own ignorance, and to give my assent but in proportion to the degrees of light and evidence. I am persuaded if every man would proportion his assent by the same rule, much of our modern assurance would be abated; we should have but few dogmatists amongst us, even in some important doctrines; and by this method, perhaps, the most positive and confident asserters of their own opinions, would become the most doubtful and modest of all men.

Besides, when I consult the Scriptures or human writers, on so sublime a subject, I do not come with all my opinions fixed and determined, but I read in order to receive further light; and, therefore, I would write as one who may be mistaken, and who is honestly seeking truth. I know the weakness of human understanding, and how easily we are led into error. I have often seen occasion to retract my former sentiments, and correct them by further discoveries; and I esteem a modest and cautious manner of speech, in the most controverted points, to be one excellence of a fallible writer, and retraction of error to be yet a superior attainment; and tho' this is made sometimes a matter of scoff among vulgar souls, it is always an honor among the wise.

I would not willingly call every man an enemy to Christ who lies under some doubts of his supreme Godhead. My charity inclines me to believe that some of them both read their Bibles carefully, and pray daily for divine instruction, to lead them into all truth.

I am well assured that the wisdom which comes from above is first pure, and then peaceable; that we are required in the gospel not to call for fire from Heaven, even upon such *Samaritans* who will not receive Christ at all; but with all meekness to instruct those that oppose themselves, that they may be recovered out of dangerous snares. The methods in which divine controversy has generally been written, have proved fatal to religion, and utterly improper to promote the truth.—When we rail, we set our opponents a railing too; and in such a frame of spirit, we are neither fit to instruct others, nor are they fit to receive instruction. The wrath of man works not the righteousness of God, nor the knowledge of Christ. These angry fits of zeal do but awaken the disorderly passions of men, and tempt them to resist every argument that comes armed with such assumed sovereignty and fire. It is God only who has a right and a power to convince the obstinate by a spirit of burning. He may clothe an angel in flame or inspire a prophet to be the minister of his shining vengeance; but I had rather be a humble messenger of his light and love. The great God can send conviction in the language of death and ruin, but he does not exert this power till gentler methods have been tried in vain.

Besides, in contests and debates among men much darkness is consistent with vehement heat. These qualities are found in greatest perfection in the other world; and sometimes on earth the fiercest heat has the deepest darkness attending it.—Light itself, when joined with noise and fire, has not the most happy influence to improve and refine the mind. A flash of lightning rather affrights than guides us. The voice of thunder carries more terror than instruction in it. The soul bars up all avenues of its understanding against truth itself, when it demands entrance by such human methods of violence. It is only the gentle approaches of truth, like the morning light, which opens the windows of the soul, and makes it willing to receive all further discoveries.

If by such methods as these, I shall be so far honored of God as to recover any who have departed from their former principles, or establish these who doubt, I am well assured that my blessed Lord will esteem it a better service done for himself, than if I had guarded his sacred doctrines by scattering all the terrors of hell round about them; than if I had thundered out damnation against unbelievers; and awakened the rage of every gainsayer without the least hope of conviction. There was once a great and strong wind, that rent the mountains and brake the rocks in pieces;

after the wind, an earthquake, and after the earthquake, a fire; but the Lord was not in the fire, in the earthquake, or in the wind: then a still small voice was heard: God was in that voice and visited his prophet, who was jealous for the Lord of Hosts. 1 Kings, xix. 1, 13.

Such as know little of these disputes, and have never ventured to read them but the writers of their own side, generally imagine that all things in their own particular scheme are clear as the light; and they are too ready to impute all the doubts or difficulties that are raised on these subjects to a want of a due regard to truth.—They believe their own particular mode of explaining this great article with as firm a faith, and make it as sacred and divine as the article itself; and they suppose that their whole scheme is supported by all those scriptures which are made use of to prove the deity of the Son and the Spirit. So unhappily has the Christian world been taught to mingle human schemes with divine truths.

And I cannot but take notice here, if a man has never so sincere a design to vindicate the same great doctrines which are professed and maintained by his brethren, yet if he happen to step aside from the common track of human phrases, and especially if he give an exposition of some important scriptures different from their sentiments, and he established interpretation, he runs the risk of having heresy cast on himself and his writings, even while he labors by reasoning and clear ideas to defend those very propositions which they themselves believe. What scheme of explication soever he follows, there are some hard names of modern or ancient error which lie ready to be discharged upon him. It is hardly possible that the nicest care should exempt a man from these inconveniences: but I hope none of these things shall ever discourage me from the sincere pursuit of truth, nor provoke me to lay aside the exercise of christian candor and charity.

[TO BE CONTINUED.]

IMPORTANCE OF STUDYING THE SCRIPTURES.

Extracts of Letters from John Q. Adams to his son.

"In your letter of the 10th of January, to your Mother, you mentioned that you read to your Aunt a chapter in the Bible, every day. This information gave me great pleasure; for so strong is my veneration for the Bible, so strong is my belief that when daily read and meditated upon, it is of all books in the world, that which contributes most to make men good, wise and happy; that the earlier my children begin to read it and the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes, that they will prove useful citizens to their country, respectable members of society, and a real blessing to their Parents.

"I advise you my son, in whatsoever you read, and most of all in reading the Bible, to remember, that it is for the purpose of making you wiser and more virtuous. I have, for myself, for many years, made it a practice, to read through the bible once every year. I have always endeavored to read it, with the same spirit and temper of mind, that I now recommend it to you; that is, with the intention and desire, that it might contribute to my advancement in wisdom and virtue. My desire is indeed very imperfectly successful; for like you and the apostle Paul, I find a law in my members, warring against the law of my mind. But as I know it is my nature to be imperfect, so I know it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God, for the aid of his spirit to strengthen my good desires and subdue my propensities to evil, for it is from him that every good and perfect gift descendeth.

"My custom is to read four or five chapters in the Bible, every morning, immediately after rising from bed. It employs me about an hour of my time, and seems the most suitable manner of beginning the day. Every time I read the Bible, I understand some passages which I never understood before.

"It is essential, my son, in order that you may go through life, with comfort to yourself and usefulness to your fellow creatures, that you should form and adopt certain rules and principles for the government of your conduct and temper. Unless there be such rules and principles, there will be numberless occasions, on which you will have no guide for your government but your passions. It is in the Bible you must learn these rules and principles.

"When one of the personages in one of Terence's Comedies, the first time uttered in the Theatre the line "*Homo sum et humani me nil alienum puto*" (I am a man and whatever concerns man concerns me,) an universal shout of applause burst from the whole audience, and we are told that in so great a multitude of Romans and of deputies from the nations, their subjects and allies, there was not one individual, but felt in his heart the power of this noble sentiment. Yet how feeble and defective is it in comparison of the Christian commands of Charity, as unfold-

ed in the discourses of Christ, and enlarged upon in the writings of the Apostles.—The heart of man will always respond with rapture to the sentiment, when there is no selfish, no unsocial passion at work, to oppose it. But the command to lay it down as the great fundamental conduct of human life, and to subdue and sacrifice all the tyrannical and selfish passions to preserve it, this is the peculiar and unfading glory of christianity: this is a conquest over ourselves, which, without the aid of a merciful God, none of us can achieve; and which it was worthy of his special interposition to enable us to accomplish."

"The principles and rules of composition derived from the Greek and Roman schools, and the examples of their principal writers, have been so generally adopted, in modern literature, that the style of the scriptures, differing so essentially from them, could not be imitated, without great affectation. But for paths of narrative; for selection of incidents, which go directly to the heart, for the picturesque of character and manners, the selection of circumstances that mark the individuality of persons; for unanswerable cogency and closeness of reasoning; for irresistible force of persuasion; no book in the world deserves to be so unceasingly studied and so profoundly meditated upon as the *Holy Bible*."

MORAL.

LESSONS FOR THOSE WHO LIKE THEM.

Be not always speaking of yourself. Be not awkward in manner. Be not forward. Boast not. Angle not for praise. Don't equivocate. Confess your faults. Tell no lies; not even those called innocent. Listen when spoken to. Be polite at table. Attend to the ladies. Dread the character of an ill-bred man. Be remarkable for cleanliness of person. Attend to your dress. Study elegance of expression. Avoid odd sayings and vulgarisms. Use polished language. Be choice in your compliments. Acquire a knowledge of the world. Praise delicately. Study the foibles of mankind. Judge of others by yourself. Command your temper and countenance. Never acknowledge an enemy or see affront if you can help it. Avoid wrangling, meddling, and tittle tattle. Judge not of mankind rashly. Trust not implicitly to any. Beware of proffered friendship. Doubt him who swears to the truth of a thing. Be choice in your company. Adopt no man's vices. Avoid noisy laughter. Never romp or play as children. Do the honors of your table well. Drink no healths. Refuse invitations politely. Dare to be singular in a right cause; and be not ashamed to refuse.—Strive to write well and grammatically.—Spell your words correctly. Affect not the rake. Be choice in your amusements.—Never appear to be in a hurry. Neglect not an old acquaintance. Avoid all kinds of vanity. Make no one in company feel his inferiority. Be not witty at another's expense. Be sparing of raillery. Never whisper in company. Look not over one when writing or reading. Hum no tunes in company, nor be in any way noisy.—Eat not too fast nor too slow. Smell not your meat when eating. Spit not on the floor or carpet. Offer not another your handkerchief. Hold no indelicate discourse. Avoid odd habits. Read valuable books. Lose no time in transacting business. Indulge not in laziness. Be not frivolous. Study dignified as well as pleasing manners. Pass no joke with a sting. Avoid punning and mimicry. Be not envious. Show no hastiness of temper. Talk not long at a time. Tell no stories. Avoid hackneyed expressions.—Make no digressions. Hold no one by the button when talking. Punch no one in conversation. Forestall not a slow speaker. Say not all you think. Adapt your conversation to the company. Do not contradict. Give not your advice unasked. Renew no disagreeable matters. Praise not another at expense of the present company. Avoid rude expressions. Tax no one with a breach of promise. Avoid mystery and long apologies. Look people in the face when speaking. Swear not. Talk no scandal. Talk not of private concerns. Few jokes will bear repeating. Take the peacemaker's side in debating. Be not clamorous in dispute; but exercise good humor. Learn the characters of the company before you say much. Suppose not yourself laughed at. Interrupt no man's story. Ask no abrupt questions. Reflect on no order of people. Display not your learning on all occasions. Avoid debt.

FILIAL TENDERNESS.

The three sons of an easterly lady were invited to furnish her with an expression of their love, before she went a long journey. One brought a marble table with the inscription of her name; another presented her with a rich garland of fragrant flowers; and the third entered her presence and thus accosted her: "Mother, I have neither marble table, nor fragrant nosegay, but I have a heart. Here your name is engraven, here your memory is precious, and this heart, full of affection, will follow you, wherever you travel, and remain with you, wherever you repose."

PRACTICAL.

ON CONTENTMENT.

Uniform serenity, cheerfulness, and sweetness of disposition, constitute that character in man, which to his fellow-men is more agreeable than any other. Religion itself, however pious and benevolent the mind may be, is despoiled, if sensibly destitute of this disposition, of its peculiar burnish and beauty. It will indeed be approved, and esteemed. But it will not be entirely relished. Gravity, existing beyond a certain degree, may render it forbidding. Reserve may render it suspicious; and a sorrowful, melancholy aspect may excite a sympathy, so painful, as to make it unwelcome. But a sweet, serene, and cheerful temper is the object, not only of esteem, but of delight. The presence of a person, who manifests this temper, is universally coveted; and diffuses a kind of lustre over every circle. He is accordingly welcomed to every house, and to every company. Even men, destitute of Religion, will strongly relish his company, and will never mention his character without pointed commendation.

Of this disposition, Contentment is the uniform, and the only efficacious source. Be a discontented man, it can be assumed only by effort, and for a moment; and must speedily, and characteristically give way to the uneasy, fretful spirit, which has taken possession of his mind. There is, indeed, a native good humour, which is pleasant to the possessor, and very agreeable to those with whom he converses.—But this desirable disposition, although possessing many advantages, is radically defective, because it is mere propensity, and not a moral principle. Too frail to sustain the rude shocks or the long continued pressure of adversity, it is prone to give way in seasons of severe trial; and is incapable of the serene and steady endurance, so characteristic of a contented mind. Such a mind may bend; but while life lasts, it will not break. Where native good humour would shrink, and fly from the conflict, on innumerable occasions; the contented mind will firmly brave the danger; sustain the assault; and, with a cool, noiseless, unruffled energy, in the end overcome. At the same time, such a mind will always find at hand a Divine Auxiliary, an Almighty Friend, ever present, ever watchful, ever extending his arm to protect, strengthen and give the victory. This indispensable aid, native good humor cannot claim. All its ultimate reliance is fixed on this world. Its eye is never lifted upward; but fastens on earth, and time, for all its resources. Contentment on the contrary, while she finds more sweetness in earthly enjoyment than good humor can ever find, and far more effectually lightens the pressure of calamity by that assistance, which this world presents, fixes her eye on the Heavens for superior aid; and sees the thickest darkness of suffering, and even of death, delightfully illumined by beams of Glory, shining from beyond the grave.—*Dwight*.

ACQUAINTANCE.

Enter not into a large circle of acquaintance, for thereby you set open a gate to invaders, who will plunder you of time, the most valuable article of which you can be possessed.

Frequent, long, needless, and unimproving visits serve merely to murder time, which ought to be diligently employed.

If you invite any one to your house, shew him a friendly behaviour and an open countenance; it is a flagrant sin against the laws of hospitality to open your door, yet shut out benignity.

Three days of uninterrupted company in a vehicle will make you better acquainted with another than one hour's conversation with him every day for three years.—*Lavater*.

MAXIMS.

Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content.

He is the greatest favorite of the great, who is the falsest.

True delicacy, as true generosity, is more wounded by an offence from itself than to itself.

People never speak ill of themselves except when they believe they shall be contradicted.

Do not accustom yourself to swear—there are words enough in the English language sufficiently expressive of all our passions.

Three properties are essentially requisite to the attainment of wisdom—nature, learning and experience.

Those who possess virtue, possess also nobility.

Believe nothing against another upon the authority of interested persons; examine for yourselves, nor report what may hurt another, unless it be a greater injury to others to conceal it.

Children tell in the streets what they hear at home.

When a man is afraid of looking into the state of his own concerns they generally stand most in need of inspection.

by the apostles? This reflection occurred to my mind at the time, and I turned to Mr. Balfour's Inquiry for more light upon the subject. He has only given it a passing notice; saying merely, that he conceives it to be nothing more than the judgement of the age often spoken of in the new Testament: consequently I am as ignorant now, whether the doctrine of punishment in the resurrection state is taught in this passage or not, as I was before; and my object in writing this communication is, that the passage may be critically examined by some of your able correspondents, and that the truth, whatever it is, may be known. I would wish also to inquire, whether the word rendered judgment Heb. ix. 27, is the same that is rendered judgment in the passage under consideration? If so I can see no force in the exposition of it given by universalists.

AN INQUIRER.

[For the Christian Intelligencer.]

PROGRESS OF TRUTH.

MR. DREW:—I have regularly received your paper for about 5 months, which I have perused with much pleasure and satisfaction. It causes my heart to rejoice with joy unspeakable and full of glory, to hear of the unparalleled prosperity of the cause of Zion; that the doctrine of the "grace of God that bringeth salvation to all men," is becoming more generally received throughout our land; and may it continue to prosper until all nations shall feel its divine and salutary influence. We are looking forward with joyous anticipation to the glorious era, when "kingdoms of this world shall become the kingdoms of our Lord and of his Christ;" when the doctrines of superstition and priestcraft, bigotry and idolatry, shall flee before the brilliant rays of Him, whose "brightness was as the light," like as the gentle dew before the radiant beams of the morning sun. We do most fervently pray, and heartily believe, that this glorious doctrine, based as it is, upon the immutable promises of Jehovah, will continue to prosper, till its happy influence shall penetrate the remotest corners of the earth, that wherever the footsteps of man are seen, or his voice heard, there shall stand the consecrated temples of adoration and praise.—Although this doctrine is not so generally received in this place as in some others, yet there are many who believe in it, and witness it to the world "by well ordered lives, and godly conversation."

The preachers in this quarter, generally, are the Congregationalists, the Free-will Baptists, and the Methodists; all of whose doctrines, are calculated to darken, rather than enlighten the understanding; and I am fully of the opinion, that they are very fast declining, and that their sun is about to set, to rise no more forever.—Their obnoxious sentiments will shortly be driven out of existence, by the presence of the sun of righteousness, whose beams are now shining on our land, and which will continue to go forth, till the glory thereof shall "cover the heavens, and the earth is full of his praise."

There are no preachers of our order in this quarter. If some brother, filled with that benevolence which his doctrine is calculated to beget, should come amongst us, the people would, no doubt, form themselves into regular societies, and contribute liberally for the support of that Gospel, which is the "good news of salvation."

Knowing that your paper is open to free inquiry and the dissemination of gospel truth, I propose the following text of scripture for illustration. Rev. xx. 12. By illustrating the above passage, you will remove some serious doubts in the minds of many, whose object is truth.

I am your obedient servant,

Concord, (Me.) Sept. 6, 1827.

[For the Christian Intelligencer.]

ORTHODOX MISREPRESENTATION.—MR. EDITOR:—The orthodox clergy are ever on the alert to oppose universalism. Among other things, they are now engaged in circulating little pamphlets, in which the public is warned against your doctrine, on account of its leading to *disunion and infidelity*. It is pretended that Rev. Mr. Kneeland of the city of New-York, an infidel; and that the general Convention of Universalists, fellowship him, as a preacher. Hence, the inference, that universalism and infidelity are in fellowship! To make this impression on the mind of many, is not difficult, if the orthodox are allowed to circulate their tracts, and contradict. Hence, for the good of the people, in all places, where those tracts have been or may be circulated, I take this opportunity to state, that the report is false: I have seen a statement from Rev. Mr. Kneeland's own pen, written within two weeks, in which he pronounces the report false, positively false, and slanderous. He declares himself a believer in the Divine Revelation, of the canonical books of the New Testament. Kneeland it is true rejects some parts of the Bible, as being *spurious*; and so do many of the greatest divines in the world; Adam Clarke, not excepted.

Now, Mr. Editor, I do believe that, for the honor of the cause of truth, and the welfare of a worthy preacher, this notice ought to be made public. Mr. Kneeland is a materialist, it is true, and so were Dr. Estlin and others; but it does not follow that they were *infidels*. Who would hazard such a charge, excepting the orthodox?

Mr. Kneeland was a Deist or denier of divine Revelation, I would gladly have known; but as he is not, I am unwilling to see a whole order of men stigmatized, by misrepresentation and false-

hood. Let the friends of truth be constantly on their guard.

AN OLD MAN.

Newton, Aug. 1827.

[For the Christian Intelligencer.]

MR. DREW:—Conversing a few days since with a member of an orthodox church, an intimate friend of mine, and one who perhaps would have continued such, had I not in course of our conversation made a few remarks respecting your excellent paper, I obtained from him the following statement:—viz. that but few of the human race, comparatively would be saved; and that he would sooner embrace the idea that not one would be admitted to the enjoyment of heaven, than we all hastening to everlasting destruction, and standing on the verge of that dreadful abyss where the wrath of God continually burns against us, than to admit the idea that all would be reconciled to God and made happy! Let those who seem to exult in such a display of the justice of God, consider, that what they call submission to the divine sovereignty and an evidence of saving grace, may flow from a temper opposite to God and the Gospel. It is easy for depraved creatures to rejoice in the view of that destruction and misery from which they imagine themselves secure.—But could pure angelic beings behold such torments inflicted, without painful sensations? "God's ways are equal," as he affirms by the Prophet, and "his tender mercies are over all his works."

A STUDENT.

"A Student's" friend does not agree with an orthodox minister whom we heard preach last Sabbath in Augusta. He advanced it as his opinion, that millions would probably be saved where one would be eternally lost. This sentiment we believe is becoming common even among the orthodox, and we rejoice to find it so.—We only wish to ask them if the preaching of it would not be likely to "lead to licentiousness?"—[E.P.]

THE CHRONICLE.

Be it our weekly task,
To note the passing tidings of the times.

GARDINER, FRIDAY, SEPTEMBER 14, 1827.

THE ELECTION. On Monday last the citizens of this state gave in their votes for Governor, Senators & Representatives. Gov. Lincoln, being the only candidate for the gubernatorial Chair, has undoubtedly been re-elected by almost a unanimous vote. We shall not therefore deem it necessary to publish the return of votes for Governor in this paper. The principal interest seems to have been taken in the election of Senators. In most of the counties the contest has been pretty warm, and in some no election it is presumed has been made. In this county but two tickets were run, but the friends of each made a considerable exertion to secure a majority for their respective favorites. We publish below a list of the votes, so far as they have come to hand, for Senators of Kennebec County. It will be perceived that in general the polls were quite fully attended;—particularly in two of our "Sister towns," just above us.—But "sisters" will sometimes disagree—and then comes warm work. Hallowell and Augusta united gave nearly eleven hundred votes. In this town there was little or no excitement, and the vote was small.

TOWNS.	Williams.	Wellington.	Fowler.	Kingsbury.	Cushman.	Cutler.
Augusta,	542	538	537	1	3	4
Hallowell,	9	8	20	527	524	525
Gardiner,	4			262	263	264
Albion,	84	68	69		15	16
Belgrade,	173	169	171			
Burnham, not heard from.						
Chesterville,	9	7	6	40	45	40
China,	191	92	164		107	19
Clinton, not heard from.						
Dearborn,	50	50	50			
Farmington,	130			118	237	236
Fayette,	23	21	23	61	63	61
Freedom,	58	31	56		14	7
Greene,	66	37	35	34	49	30
Leeds,	111	111	111			
Monmouth,	92	92	92	84	84	84
Mr. Vernon,	73	40	57	73	79	62
N. Sharon,	29	21	4	78	83	92
Pittston,	28	10	10	110	91	111
Rendfield,	127	97	100	47	77	77
Rome,	64	64	64	3	3	3
Sidney,	201	201	201	1	1	1
Temple, not heard from.						
Troy,						
Unity,	66	47	55	3	18	13
Vassalboro',	234	1	191		287	77
Vienna,	47	40	51	34	49	30
Waterville,	18	6		127	137	145
Wayne,	69	69	69	20	20	20
Wilton,	2		2	130	130	129
Windsor,	53	25	25	25	50	25
Winslow,	35	3	24	37	36	35
Winthrop,	99	23	40	50	108	111

2657 1859 2239 1874 2573 2217

There were some, though we believe not many, scattering votes, all of which we have not been able to obtain and therefore we insert none. According to the above returns it appears that Messrs. WILLIAMS and CUSHMAN are elected. The other is doubtful.

The votes in this town for Governor, were 189 for E. Lincoln. For Representative 163 for George Evans, 51 for Peter Adams, 30 for A. S. Chadwick, and 1 scattering.

REPRESENTATIVES ELECTED.

Kennebec County. Augusta H. W. Fuller Esq.—Hallowell, Wm. Clark Esq.—Gardiner, George Evans Esq.—Belgrade,

John Pitts Esq.—China, Alfred Marshall Esq.—Farmington, Joseph Johnson—Leeds, Stillman Howard—Monmouth, Benj. White Esq.—Mount Vernon, Dr. Elijah Morse—Readfield, James Williams—Sidney, Reuel Howard Esq.—Unity, Hon. Rufus Burgham—Vassalboro' Samuel Redington Esq.—Vienna, James Chapman Esq.—Waterville, Rev. Sylvanus Cobb—Wayne, Dr. T. S. Brigham—Winthrop, Isaac Moore Jr.—Clinton, Capt. Ames—Pittston, E. Seaman.

CUMBERLAND COUNTY. Portland, Isaac Adams, William Swan and A. L. Emerson Esquires—Westbrook, George Bishop—Falmouth, Silas Leighton—Standish, Mark White—Brunswick, Peter O. Alden—C. Elizabeth Micah Higgins—Freeport, J. W. Mitchell.

LINCOLN COUNTY. Bath, Zina Hyde—Litchfield, John Neal—Palermo, Moses Burleigh—Whitefield, —Laboree—Jefferson, Jesse Rowell.

SOMERSET COUNTY. Anson, Hon. John Moore—Fairfield, S. Taylor—Norridgewock, William Allen Jr.—Industry, Ezekiel Hinkley.

Votes for Senators in Somerset County.	Weston.	Eastman.	Seak.
Bloomfield,	115	40	3
Milburn,	124	3	1
Norridgewock,	79	66	0
Madison,	61	14	0
Cornville,	71	01	0
Athens,	58	00	0
Brighton,	60	08	0
Canaan,	105	00	0
	678	132	4

In the above towns there were over 400 votes for Mr. Butman for Representative to Congress and Mr. Hodsdon had 69. In 14 towns given in the last Bangor Register, Mr. B. has 618, Mr. H. 321 and there are 14 scattering. It is probable that Mr. Butman is chosen.

LINCOLN COUNTY SENATORS. A friend at Bath has favored us with the aggregate of votes given in about two thirds of the number of towns in Lincoln, which are as follows:—for Herrick 1475—Kavanaugh 1395—Healy 1331—Miller 1293—Richardson 1288—Stebbins 1243—Parsons 1199, and Smith 1196.

SENATOR IN PENOBSCOT. The votes given in eleven towns in Penobscot, as stated in the last Bangor Register, are for Parsons 511—Wilkins 153 and 118 scattering.

CUMBERLAND COUNTY. In five towns, published in the last Argus, it appears that Messrs. Fitch, Mitchell and Pike have a majority of votes. It is thought however that the towns yet to be heard from will secure the election of Messrs. Dunlap, Megquier, and Mace.

YORK COUNTY. In 16 towns in York, Seaman has 1364 votes, Emery 1331, Goodnow 697, Dennett 1378, Sweet 1706, I. Emery 1238, Smith 719. For representative to Congress McIntyre has, in 20 towns, 1836, and Holmes 1637.

DEATH OF MR. CANNING. By the fast-sailing ship United States, which arrived at N. York on the 7th inst. intelligence is brought from England of the death of Mr. Canning, the Prime Minister of England. He died on the 8th ult. of an inflammation in his side and lungs. He had but recently been placed at the head of the English Cabinet, and bid fair to advance, in a great degree, the honor and interests of that country. He was undoubtedly the greatest statesman in England. His death is a severe stroke to that government, and considering his talents and excellent character it may perhaps in truth be said, his death has occasioned a loss to the world.—The King will not be able to supply his place by the appointment of another man in every respect Mr. Canning's equal.

We understand that the *Monitorial School* in this village, will be opened on Monday next, under the charge of Mr. Joseph Adams, A. B.

MILITARY ELECTION. At an election on the 8th inst. John O. Craig, of Gardiner was chosen Lieutenant Col. and John Balch of Hallowell Major of the Regiment of Artillery in the 1st. Brig. 2d Division.

ITEMS. The number of children who receive instruction at the public schools in the city of Boston, is 7500—supported at an expense of \$54,500 per annum. At the late visitation of those schools President Adams and Gov. Kent of Maryland attended. Was it ever known that a learned nation was a nation of slaves?

Noticing an advertisement not long since in a neighboring print, certifying, on the authority of a number of names, that a certain "doctor," as he was called, had cured somebody that was sick—(a wonderful thing that a doctor should be the means of curing any one.)—the following lines from the Berkshire American came into our mind, which we publish pro bono publico:

When quacks, (as quacks may, by good luck, to be sure),
Blender out at haphazard a desperate cure,
In the prints of the day with due pomp and parade,
Case, patient and doctor are amply displayed.
All this is quite just, and no mortal can blame it,
If they save a man's life, they've a right to proclaim it;
But there's reason to think they might save more
lives still,
Did they publish a list of the numbers they kill.

The members of an ecclesiastical council in Saco lately resolved neither to invite their friends, nor accept an invitation from them, to drink any more ardent spirits. Good.—This looks like the commencement of a reformation.

DOMESTIC MANUFACTURES.

Hope, Susquehanna co. Pa. Aug. 19, 1827.
J. S. SKINNER, Esq.

I am much surprised that so much opposition is raised in the south against the protection of Manufacturers and wool growers in particular; it being, in my humble opinion, as much the interest of the southern states to protect every description of national industry, as it is of the other states.

The great commerce which Great Britain carries on in every quarter of the globe, is mainly based upon her manufactures; for it is with them, and with them only, that she pays for the raw produce of all other countries, China and the East Indies excepted. Suppose her manufactures were suddenly paralyzed, what means of payment would remain to her? None; for even gold and silver she buys with them. Now, since the experience of the past proves that we can undersell her in certain cotton goods, is it not probable that we may, in a short time, be equally successful in other articles, and if we increase our exports, will not our imports increase in the same ratio? If we give additional value to our raw materials, do we not effectually export the value of the wheat, beef, pork, &c. which have been consumed by the manufacturers?

It is self-evident, that the agriculture of the United States is languishing; it is also self-evident that we cannot by any means in our power, prevail with the European governments to adopt, one and all, the principle of free trade, why then should we leave undone what is in our power to do? Our bread stuffs, beef and pork, will no longer sell abroad, and, therefore, circumstances require imperiously that we should create a home market for them.

There are too many farmers in the country, and owing to the opposition arising out of such a state of things, all are crippled. There is too great a supply, and too little demand. The present population of the United States amounts, probably, to upwards of twelve millions, or at six souls to a family, to about two millions of families; and if one fourth part of this population, say 500,000 families, gained their living by working up our cotton, wool, iron, silk, copper, &c. a great home market would be created for agricultural produce of various descriptions. The first point gained would be a diminution of the class of producers, and an augmentation of the class of consumers; and to what would the consumption amount? Five hundred thousand families, of six souls each, depending for meat and drink entirely upon the farmers, would require—

1st. Five barrels of flour per family, or 2,500,000 bbls. at \$6.00 . . .	\$15,000,000
2d. Two barrels of pork per family, or 1,000,000 bbls. at \$8.00 . . .	8,000,000
3d. Two barrels of beef per family, or 1,000,000 bbls. at \$5.00 . . .	5,000,000
4th. Butter, cheese, eggs, vegetables, fire wood, cider, whiskey, &c. &c. say \$25.00 per family, only . . .	12,500,000
	\$40,500,000

Consequently, a home market to the amount of more than forty millions would be created; and although I have put down higher prices than are now paid, it is more than probable that so great a demand for eatables would raise them still higher, and that flour would, in a few years, again sell at \$10 per barrel, particularly as the foreign markets, such as they now are, would still remain open to us; the known laws of demand and supply warrant the conclusion.

MEXICO. By letters received from Vera Cruz, received at Baltimore, and in this city, as late as the close of July, we are furnished with further comments on the destruction of the printing office of a newspaper, though with additional facts. The proceeding appears to have been conducted by parties of the soldiery, or at least with their countenance. There is a strong opposition to the general government in that city, founded on the Spanish and clerical influence; and it was supposed that the government would be provoked to expel all Spaniards and priests.

The general government have yet done nothing about Esteva, the federal officer who was recently sent out of the state; but the congress was to assemble in extraordinary session about the first of August. No further difficulty was to be apprehended as the other states are opposed to Vera Cruz.

N. Y. Daily Adr.

TO READERS AND CORRESPONDENTS.

We have received a communication from our friend Philorhomæus, in reply to L. A.'s question to Mr. Ballou. We are looking anxiously for a communication from Mr. Ballou on the subject, and expecting we shall before long be favored with one from him, we deem it due both to L. A. and to Mr. B. to withhold the insertion of Philorhomæus at least for the present. If however we shall not in the course of a week or two receive a reply from Mr. Ballou, he shall have a place.

"G. C. Waterman" is informed that his communication, in reply to Mr. Hutchinson was, from some unaccountable cause or other, not received before Friday last. As Br. H. in answering the questions G. C. W. proposed to him, did not probably expect to be drawn into a controversy, he being very unwell and as we presume not able to attend to the laborious task of replying promptly to an opponent, we ask the privilege of suspending the insertion of G. C. W.'s article, until we think a little more about the propriety of publishing it, under existing circumstances, or until we have more room than we can have at present.

"H. W." is thanked for a poetic contribution. It will give us pleasure to insert it, which we shall do as soon as we can be, confidentially, put in possession of the name of, or can have an interview with, the writer.

MARRIED.

In this town, Mr. JOHN JONES to Miss LORANTA McCurdy.
In Hallowell, Mr. Jesse D. Robinson, of this town, to Miss Catharine J. Mason.
In Boston, by Rev. Mr. Greenwood, Rev. JONATHAN KIRKLAND, D. D. President of Cambridge University, to Miss ELIZABETH CABOT, daughter of the late Hon. George Cabot.

DIED.

In Farmington, on the 29th ult. of the lock-jaw, Cornelius Norton, son of Dr. Thomas D. Blake, aged 12 years and 6 months.
Farewell! little friend in thy earliest bloom,
The Angel of Death from on high has descended,
And wrap'd thy cold corpse in the shroud of the tomb;
But young Pilgrim sleep on, thy journey is ended;
Though thy dwelling is lonely and cold is thy breast,
There's a light in the grave with its darkness blended,
And the seraph of love shall awaken thy rest.

In Greene, on Tuesday morning, 4th inst. Mr. Mark Hooper, son of Capt. David Hooper, aged 23. During a long and painful confinement, his faith, his patience, his fortitude, his resignation and his confidence in the Lord, did not cease to afford him consolation. While turning upon his restless and painful pillow, a pleasing prospect of immortality and endless rest supported his mental powers, and shone with heavenly lustre around his bed of death. He extended to us the parting hand, but anticipated the bright beams of that glorious morning, when we, with all the offspring of our Father, God, should unite with him in the beatific realms of immortal purity, and bask in the ocean of love. I saw him languish, I beheld him expire; I marked the passing moments while his happy spirit burst away. While we mourn his last remove, pardon the lamentation, O Lord, for we are all mortal. [COMM.]

MARINE JOURNAL.

PORT OF GARDINER.

THURSDAY, September 6.
Sailed,
Schr. Oaklands, Tarbox, Boston,
Warrimontous, Wait, Providence,
Palestine, Lancaster, Dighton,
Sloops Betsey, Phiney, Nantucket,
Caroline, Scudder, Barnstable,
Olive-Branch, Perry, Sandwich.
SUNDAY, September 9.
Sailed,
Schr. Betsey, Perry, Sandwich,
Sloops Experiment, do. do.
Liberty, do. do.
Deborah, Swift, do.
MONDAY, September 10.
Sailed,
Schr. Hero, Kimball, Salem,
Sloop Caroline, Sherman, New-Bedford.
THURSDAY, September 13.
Arrived,
Schr. Washington, Smith, Boston.

STRAYED

FROM the enclosure of the Subscriber, a light red COW, with a lined back, and a white spot in her forehead, and about six or seven years old.
Whoever will give information where she may be found shall be suitably rewarded by
E. HOLMES.

Gardiner, September 11, 1827.

FOR NEW-ORLEANS.

THE Brig JULIA will sail the first of October. Having superior accommodations for freight or passage, apply to the master on board.
Gardiner, September 13, 1827.

LOVEJOY'S NARROWS.

SEALED PROPOSALS will be received by the Agent for the Engineer department until the 20th of September next, for removing the half-tide rock with all its parts and fragments (at Lovejoy's Narrows in the Kennebec River) to the depth of ten feet below low water at the lowest course of tides.
The agent not being able to ascertain to his satisfaction the size of the rock, cannot state definitely the quantity to be removed, (which is variously estimated at from 300 to 500 tons,) and therefore requests those wishing to make proposals to examine for themselves.

PETER GRANT, AGENT.

Gardiner, August 31, 1827.

GARDINER LYCEUM.

THE next term of the Gardiner Lyceum, will commence on Wednesday the fifth day of September next. By regulations recently adopted students will be admitted who have attained to 12 years, and who are well grounded in the first rules of arithmetic, and in English grammar. The 3d class will study in the presence of a tutor for the first year and till they are able to enter the second class after a strict examination.

Fees of tuition 3d class \$5 per term—\$15 per annum.

do 2d & 1st class \$8 per term \$24 per ann.

Board and washing \$1.33 per week.

Room 25 do.

Whole expense 3d class \$82.96

1st & 2d class \$91.96

Gardiner, August 20, 1827.

CORDAGE.

THE Subscriber having purchased the extensive CORDAGE FACTORY, on North Hampton Street, Boston, lately occupied by the Boston Cordage Manufacturing Company, has appointed Mr. HENRY LEWIS Agent and Superintendent, who is now ready to furnish Gangs of Rigger from the first quality of clean Hemp, and equal in Manufacture to any made in the United States at the shortest notice and on the most favorable terms.
J. W. LEWIS.

Apply to HENRY LEWIS, No. 31, India (corner of Custom-House) Street Boston.
Boston, August 1, 1827.

E. H. LOMBARD,

AGENT TO THE

PROTECTION

INSURANCE COMPANY,
IS DULY AUTHORIZED TO TAKE
MARINE RISKS,
FOREIGN and Coastwise. Rates of Premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.
April 27.

Flour & Coffee.

THE Subscriber has just received for sale 75 bbls. new Flour, of the first quality—also a few bags prime Portorico Coffee.
GEORGE COOK.

August 31.

OLIVER'S CONVEYANCER.

JUST PUBLISHED,

AND FOR SALE AT THE GARDINER BOOKSTORE
PRACTICAL CONVEYANCING.
A SELECTION of FORMS of General Utility with notes interspersed. Second edition. By B. L. OLIVER, Jr.
June 8, 1827.

POETRY.

THOUGHTS ON PARTING WITH A FRIEND.

By a young Lady.
When will parting scenes be o'er,
Separation known no more—
When will friendship bloom again,
Love and bliss forever reign?
When mortality is o'er,
Then will parting be no more—
When misfortune's dreary blast,
Blights the pleasures of the past;
When no gleam of joy I see,
Mem'ry then returns to thee—
Days departed I review,
Scenes of pleasure spent with you.

When will separation cease,
Friendship's sons unite in peace—
Grief no more oppress the heart—
Friends no more be doom'd to part;
When the scenes of life are o'er,
Friends will meet to part no more.

When thy virtue I review,
Joys departed spent with you;
Hope renews the pleasing strain—
Surely we shall meet again!
Yes when this frail body dies,
We shall meet beyond the skies.

MISCELLANEOUS.

[From the U. S. Gazette.]
NEW-ENGLAND WARS.

Continued from p. 141.
After a long pause, Joscelyne ventured to propose to the council a ransom of their prisoners. It was in vain—Philip refused to treat with him. 'We are,' said he, 'a scattered race. Of what use would be to us the white man's gold? Let us keep their children, and we hold them by stronger ties.' Whatever might have been the feelings of Joscelyne, he found it dangerous to linger. He was therefore conducted to his raft, and having joined his companions, they departed immediately for the Council of Plymouth, who ordered that a reward of 250l. should be given to any man, that should bring to them the head of Philip. In the mean time a new levy was made, and Captain Patridge started with a hundred soldiers to track the Indians.

Having dismissed the ambassador, Philip ordered a retreat towards the fastnesses of Mount Hope, at which, the next day they arrived. During the day following, David and Mahala with the younger captives were left under the guard of a single Indian, who had been wounded in a former skirmish, and was unable to go out with the others. It occurred to David, that he or Mahala might escape from him—and if either of them should meet some of Capt. Church's men, the whole of Philip's party might be surprised and cut off. This he mentioned to Mahala, and urged her to make the attempt, and leave him to take the chance of the Indian's anger. This Mahala would by no means consent to, as she should not be so well able as he, to make her way out of the swamp, in which they were, or elude the search of other Indians, who might go in quest of him. After some deliberation, it was concluded that David should make the attempt. Accordingly in a few hours, watching an opportunity when the head of their guard should be turned, David started from the ground and passing by his Indian, flew through the door of the slender fortress. The guard gave a loud yell to call to him the assistance of others, but perceiving, that David was likely to get beyond his reach, he placed an arrow in his bow and drawing the string firmly with a hand, that for twenty years had not once failed, he was preparing to let the arrow have its course, which would have put a period to the flight of David, when Mahala struck the bow string with a small sword, that lay near, and the arrow fell harmless at his feet, and springing beyond his reach, she awaited the coming of the other Indians, who, on learning the flight of their prisoner prepared for an immediate chase.

David had the start of them by five minutes. He flew with the swiftness of a bird, and his pursuers followed with a rapidity that boded no good to his hopes.

Meantime Philip and his warriors returning, learning their prisoners flight, and knowing the danger to which they should be exposed, if he finally escaped, they resolved to break up their camp, and disperse in different parties. This was accordingly done, Philip taking Mahala and the children with him.

My readers need be under no apprehension of any outrage upon Mahala, as among all the charges brought against the New-England tribes, I do not remember of hearing that of lust urged by the whites; that being, as an Indian whom I once questioned on the subject, told me, a white man's trick, not proper for an Indian.

David pursued his courses, with some advantage over his pursuers, as they were encumbered with heavy arms, and in less than an hour, he found himself in an open plain, and consequently but little exposed to the chase of his pursuers. He, in a short time arrived breathless and faint at Captain Church's camp.

The reader will readily conceive, that in that age, and under the then existing circumstances, no great exhibition of military pomp was made by Capt. Church as a leader of the Plymouth hosts, consisting at most of 1 or 300 men, many of whom were, except in mere military grade his equals; yet there existed, at that time in the New-England Colonies, and its influence has been felt even in subsequent years, a dignity of office and calling, which exhibited itself in the deportment of all officers, civil, ecclesiastical, or military, which while it invited approach, effectually, guaranteed against encroachments; it cherished confidence, but chilled familiarity; in short it was what is usually denominated, old fashioned manners, the

loss of which as a general habit is so justly deplored, and which can now scarcely be found, except in a few of the old clergy or some ancient judge, in New-England, yet if I were in Plymouth now, I could point out a living instance, even though perhaps the venerable Spooner is no more, of a judge of probate who can blend the dignity of a judge with the feelings of a man; who, with the widow and the fatherless look to him as a protector and friend, can teach them also to respect him as the just and upright magistrate. Those who know the venerable Thomas will understand the manners to which I refer, those who do not well understand that in the old colony, the people have even been simple enough to believe, that they were not deficient in respect to themselves, by paying all becoming deference to a man who had been thought worthy to be placed over them.

Under the influence of a profound respect for a man who was sacrificing his valuable time, and risking his life for his brethren, David made his approach toward Captain Church, not wholly unconscious of the importance which his knowledge of the Indians, retreat naturally gave him.

As he passed the various sentinels, or small groups of men off duty, a friendly nod of recognition, or a short enquiry distinguished his immediate acquaintance, and a look of doubt, or solicitude satisfied him that his recent captivity was wholly unknown in the little camp.

His guide exchanged words with the last sentinel, and left David to make his bow to the captain. The door of a deserted cottage opened, and exhibited Church in the act of reading his book of orders, it was a massy volume, strongly bound, and exhibited evident symptoms that its owner like a true soldier, had well examined his instructions. Church closed the Bible on his entrance, and rose to receive with cordiality his visitor, with whose family he had an intimate acquaintance.

The full form of the puritan leader, lost none of its beauty from being covered with what, in these days would be considered a Quaker garb, if we except the semblance of an epaulet upon his shoulder; and a well secured sword at his thigh. A hat lay upon the table, which in those days was *en militaire*, but in these refined times would be considered little better than a 'Cock and pinch.' The dignity of Church was in his looks, his form and manners, and a stranger who had seen him mingle with his men in the common dress and common labours of a camp, would have instantaneously recognised him as the chief.

David, the first salutation passed, related in a few words, the destruction of the garrison, the murder of a part of its inhabitants, and the captivity of the remainder; he also stated what little he knew of Joscelyne's unsuccessful mission, and then recounted his own escape, without neglecting to press upon his auditor's mind, the imminent danger in which he had left Mahala. 'Has Philip then returned,' said Church, in a tone that did not seem to require any answer—'my friend, the news you bring is painful—but the Lord has undoubtedly suffered the heathen to afflict us for our own manifold transgression. I however think I discover that his providence is about working our deliverance, and then we shall soon, by its gracious aid, drive out these Godless heathen from the land—meantime it is necessary that you refresh yourself.'—'Sergeant Washburn,' said the Captain as he hastily opened the door, Washburn was at once in his presence.—'Let the men be called instantly upon parade; and despatch a man with my respects to the officers and chaplain, and request their immediate attendance.'

The council was soon formed, and a prayer was made by that pious and godly personage Adoniram Washburn. The limits of a newspaper communication forbid my circulating this piece of abjurgatory eloquence, but it was such as the strong mind of a highly educated puritan would pour forth, when he felt the enemies of the Lord had prospered, and that, 'the faithful failed from among the children of war.'

The council, or rather board of war concluded that it would be best to divide the company into small parties, and to send them into the neighboring swamp, in which David had left Philip, with orders to kill every Indian that they should meet; this order was communicated to the men without, who were immediately told off into sections of 10, and despatched in search of the common enemy. David solicited to be permitted to share in the expedition. This, however, Captain Church refused, alleging as a reason that his fatigue would not admit him to keep up with the party, and that he might thus hinder rather than promote the object of their expeditions.

The men were, accordingly, dismissed, leaving only a small guard for the house. During the night, David obtained permission of Captain Church, to take with him a friendly Indian and go a little way into the forest—promising to be back by the following noon. Having furnished themselves with a small quantity of provisions, with powder and ball, and two muskets, David and his Indian companion, Ninigret set out in search of the common enemy. About 4 o'clock, in the morning, our two champions reached the edge of the swamp, from which David had made his escape, and bent their course, as early as they could judge, to the wigwam, in which Mahala had been left. Having arrived at a considerable plain, in the body of the wood, or swamp, upon which 'the moon spread her mantle of light,' discovering only a

few elevated rocks, and the thick undergrowth of sweet fern, whose leaves glistered, as they trembled in the moon light, from the weight of the morning dew, and scattered a delicious and invigorating fragrance, David observed that they could not then be far from Philip's den.

'Hush ye man,' said Ninigret, Philip is not the Indian to rest on his wigwam when a prisoner has escaped; every rock around you may conceal a Poukanocket, and—whist, what do I see beyond that hornbeam. David cocked his gun—nay its but a deer, and the first I have seen for these two seasons, 'tis strange how scarce the game is since you English came, and yet you cannot kill it—I sometimes think Philip is right, and that the white men have no right to our forests.'

David looked with suspicion at his comrade—'But you do not, Ninigret, consider the advantage which you all may possess by submitting to us, and sharing in the benefit which civil life offers, and above all the inestimable blessing, of the Christian religion.'

'I do not believe said Ninigret that your white man's life is good for Indians—nor would I have adopted it, had not the too free use of rum, made a quarrel between my tribe and me. As for your religion, Father Eliot said, it brought 'peace on earth and good will to men,' those were the very words he taught me—and yet has the white man's sword been sheathed since his arrival? and when I read about the moving of land marks, which we Indians never dared do, Father Eliot said that it meant that we must not new notch the pines, nor change the brook, so that more corn may grow in our field than in our neighbors. But where are the fields of corn in Plymouth which the Indians planted? where their fishing grounds and oyster beds?—but hush, is there not a light streaming through the chinks of those rocks?—David watched attentively, and confessed at last, that he believed there was fire there. In a low whisper, Ninigret communicated to David, his belief that some of the chief sachems were lodged there, perhaps Philip himself—and expressed a wish, that one or both might approach near enough to ascertain the character of those who had 'fled to the rocks.'

[TO BE CONTINUED.]

TO STONE MASONS.
OWNERS OF STONE
QUARRIES,
AND DEALERS IN
LUMBER.

PROPOSALS will be received until the 25th instant, by the United States Agent at Augusta, (Maine,) for the delivery on 1st land of the United States at this place of such quantities of granite as may be required for the erection of an Arsenal and other public buildings. The proposals to state the price per cubic foot for laying the stone in good lime mortar, pointed outside the walls, and also for separately furnishing the stone on the public ground. The price per superficial foot for Window Caps, Sills, Door Steps, and other hammered stone, to be stated separately. The exterior of the walls above the ground to be laid in horizontal courses of from ten to sixteen inches in height. The walls to be from two to three feet in thickness. The proposals may express the price per foot where the contractor only furnishes the materials, and also the price per foot where the materials and work are to be paid for after being measured in the walls.

Separate proposals will also be received for furnishing such quantities of Timber, Plank, Boards, Scantling, &c. which may be required in the erection of said Buildings—stating the price per thousand feet, inch measure.

All proposals to be post paid and addressed to the United States Agent, at the Post Office, Augusta, Maine.

Augusta, September 3, 1827. 36—3t.

HOUSE AND LAND
FOR SALE.

THE Subscriber wishes to sell the HOUSE, and land attached to it, now occupied by him, and situated near Gardiner village. The house is commodious, completely finished, and in good repair; the out-houses are convenient, and the Barn is large and new.

The land, of which there are nearly twelve acres, is under good cultivation and completely fenced. The house is but about half a mile distant from the stone Cutters, and centre of the village, and commands a beautiful and extensive prospect, embracing the village, Kennebec river, &c. Much might be said of the advantages of the situation, but the proprietor prefers that any person desirous of purchasing a pleasant establishment, would examine and judge for himself.

The property will be sold at a great bargain, and a credit of ten or twenty years will be given if required. JAMES BOWMAN.

Gardiner September 6, 1827. 36

NEW BRICK PRESS.

THE Subscriber offers to the public his newly invented PRESS for the pressing of bricks which will be warranted to purchasers for a sufficient time to prove its utility. One of these presses is now in operation in his yard, at Gardiner village, which may be seen at any time, as it is in constant operation. All brick-makers, who may wish to purchase, will do well to call and examine this PRESS for themselves, before they procure one elsewhere. Presses made at short notice, and delivered at any places on the seaboard, if requested. The construction of the Press is simple and moved by the foot, but as it is or may be warranted to the purchaser there is no particular need of a farther description of it here. Price \$100 cash, if warranted, or \$90 if not warranted.

DAVID FLAGG, JR.

August 31

WANTED,

BY J. D. ROBINSON, a quantity of WOOL, for which cash will be paid.

August 31

LOOKING GLASSES.

GILT AND MAHOGANY
FRAMED LOOKING GLASSES.
ELEGANT AND CHEAP, for sale by J. D. ROBINSON.

May 25

CHINA ACADEMY.

THE Fall term in this Institution will commence on the second Monday in September next.
J. C. WASHBURN, Sec'y.

China, August 31, 1827. 36.

A BOOK FOR

CARPENTERS.

JUST Published by P. SHELDON Gardiner and J. RICHARDSON & LORD Boston, an
"Introduction to the Mechanical principles of CARPENTRY."
By BENJAMIN HALE.
PRINCIPAL OF GARDINER LYCEUM.

EXTRACT FROM THE PREFACE.

"When the Trustees of the Gardiner Lyceum had determined, a year or two since, to add to the regular classes, admitted annually, several winter classes to continue for a few months, for the benefit of those young men, whose circumstances would not permit them to devote any considerable time to study; it devolved upon the Author of the following pages to mark out for each of these classes, a course of study, which would be appropriate and not too extensive for the time allotted to them. It was while fixing upon a course for the winter class in Carpentry and Civil Architecture, that the design of publishing this book suggested itself to him. He could find 'books of lines' sufficient; was at no loss for exemplars of the orders; could easily provide for instruction in practical geometry and drawing; but knew of no book which appeared to him suited to instruct young men, who had made no advances in mathematics, beyond arithmetic and the simplest elements of geometry, in Carpentry, as 'a branch of mechanical science.'"

The plan of this Introduction is, to give, in the first place, some knowledge of the Strength and Stiffness of Timber, as the foundation, both of the science and art of Carpentry. In this part of the work, the principles are deduced directly from a comparison of well conducted experiments; a method, which, while it is the most satisfactory to practical men, and the only intelligible one to those, who are not skilled in mathematics, is also the most safe. This part is followed by an elementary view of those doctrines of the statical equilibrium, which are particularly applicable to constructions, and which show the strength of timber, as it depends upon position, and in this part of the book the Author has taken occasion to introduce most of the simple mechanical powers. The principles of equilibrium are next applied to the construction of Roofs, Domes, and Partitions, and the book ends with an excellent chapter from Tredgold, on scarfing joints and struts."

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We make no pledges, knowing how little they would be valued; and will only say, that while we have strength to wield a pen, we shall exert every nervous defence of our free institutions.

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